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virtue of necessity and live on in *fama superstes*. For this use of *καὶ δόλως* compare Plato *Symp.* 173 c, *Rep.* 458 a, 495 b; Homer *Il.* 9. 699; *δόλως* also occurs, as Ar. *Ran.* 1115, Aesch. *Choeph.* 680, etc.

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Despite the ingenuity of Professor Heidel's suggestion, in which, however, the position of *καὶ δόλως* is doubtful, I think the text may be construed if we allow *ἥκον* to play a double part by slight idiomatic looseness. With *κατθανεῖν* it means that they have reached the natural season of life to die. Compare *Phoenissae* 967:

αὐτὸς δ' ἐν ὁραίῳ γὰρ ἔσταμεν βίον
θανεῖν ἔτοιμος.

With the second line it means that it well becomes them to save, etc. The repetition of *θανεῖν* merely gives the a b a order not infrequent in tragedy. It is really a case where, to borrow Professor Gildersleeve's Gallicism "analysis loses its rights." No one who does not stop to analyze stumbles over the passage or is troubled by the false antithesis of the anaphora. Neither Isocrates nor Plato nor Lucretius would have objected to what offends our daintier logical sense, the fact that the repeated *καλῶς* must be taken in a slightly different way and may be referred ambiguously to *ἥκον* or *σῶσαι*.

P. S.

ON THE HYPOTHESIS TO ANTIPHON 2 β

'Ομολογεῖ μὲν τὴν πρώτην ἔχθραν, κτλ. The text will construe, but *πρώτην* has given trouble as in the previous member of the tetralogy there is no "first enmity." Jernstedt would delete *πρώτην* and adds *αὐτὴν* to the *ἔχθραν* of l. 3. It is necessary to secure a reading which will cause the hypothesis to state the facts as they occur in the tetralogy and I would suggest ὁμολογεῖ μὲν πρῶτον τὴν ἔχθραν. The text as emended presents the required statement.

The common usage in the hypotheses to express "first . . . secondly" is either *πρῶτον . . . δεύτερον*, *πρῶτον . . . ἔπειτα*, or *πρῶτον . . . εἶτα* as is shown in the hypothesis to Dem. 18, sec. 5; 22, sec. 2; 25, sec. 1; (Andoc.) 4, l. 8. But there are instances where *πρῶτον* with the meaning of "first" is used with no correlative following it. In the hypothesis to (Andoc.) 4, l. 5, there appears *τὸν Ἀνδοκίδην πρῶτον παραγράφεται, λέγων* where there might have been a correlative intended for *πρῶτον* but none exists because the writer goes off on another tack. Similarly in Libanius' *ὑποθέσεων προοίμιον* sec. 6 we find *καὶ γὰρ δειλὸς ἦν τὸ πρῶτον* and we might reasonably expect a correlative. Finally in the hypothesis to

Dem. 22, sec. 9 there are three examples of the use of *πρῶτον* without a correlative.

It appears then that the use of *πρῶτον* meaning "first" without a correlative can be substantiated, and that fact removes the chief objection to the proposed emendation as there is in the hypothesis in question no word for "secondly." The writer may have intended to use a correlative but it slipped his mind after the explanation in *λέγει γάρ* and he merely added the second argument, prefacing it with *δὲ καί*. This careless usage is in accord with the general character of the hypotheses and is analogous to the use of *μέν solitarium*.

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NOTE ON DIOGENES LAERTIUS IV. 59

Τοῦτον φασὶ καὶ περὶ οἰκονομίαν γλυκύτατα ἐσχηκέναι.

With these words Diogenes introduces the familiar story of how the slaves of the stingy philosopher, Lacydes, found access to his locked cupboard. (See *Class. Phil.*, October, 1908, p. 400.) The words are generally understood as in the Didot Latin version: *aiunt ei in rei familiaris cura lepidissimum aliquid usu venisse.* But the Greek will hardly yield that meaning. Though *γλυκὺς* may be used of a person, *γλυκὺ* is very doubtful Greek for *ἡδὺ* in the sense of something funny or amusing, and *γλυκύτατα ἐσχηκέναι* is nearly, if not quite, impossible in the sense desired. The true reading is plainly *γλισχρότατα* (adverbial) *ἐσχηκέναι* "was very near." Cf. Plato *Laws* 765 A *φιλοφρόνως ἐσχήκασι περὶ τὰ τουαῖτα.* The following *γάρ*, then, will have its proper force and need not be the *γάρ* that introduces a narrative. This reading is confirmed by the version of the story quoted from Noumenios by Eusebius *Prep. Evang.* xiv. 7. Noumenios begins: *Περὶ δὲ Λακύδου βούλομαι τι διηγήσασθαι ἡδύ. ἦν μὲν δὴ Λακύδης ὑπογλισχρότερος καὶ τινα τρόπον ὁ λεγόμενος οἰκονομικὸς, σύντος ὁ εὐδοκιμῶν παρὰ τοῖς πολλοῖς.* It will be seen further that *οἰκονομικὸς* in Noumenios corresponds loosely to *περὶ οἰκονομίαν* in Diogenes. Noumenios, however, is thinking of Plato's oligarchical man, *γλίσχρως καὶ κατὰ σμικρὸν φειδόμενος . . . θησαυροποιὸς ἀνὴρ, οὗς δὴ καὶ ἐπαινεῖ τὸ πλῆθος.* *Rep.* 553 C, 554 B.

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